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THE

MISSIONARY MAGAZINE

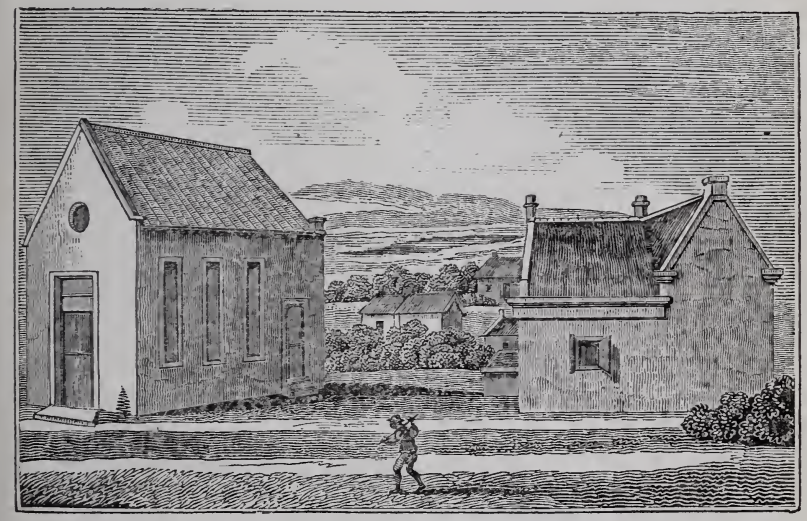
AND

CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.



UITENHAGE STATION, SOUTH AFRICA.

The means of religious instruction employed in this part of the Missionary field have been eminently blessed to many of the inhabitants. The native church includes people of various tribes and nations in South Africa; but in the bonds and faith of the Gospel they have become one spiritual family, growing up in all things in Him who is the head. In the successive accounts forwarded by Mr. Messer, the venerable Missionary at Uitenhage, there is ample ground to hope for a yet further extension of the work of the Lord in connexion with his faithful exertions. The annexed particulars are derived from a letter, addressed to the Foreign Secretary in December last, reporting the progress of the Station, and enclosing the drawing of the Chapel and dwelling-house from which the above sketch is given:—

"I have had the pleasure of receiving your kind letter of May 26th, and thank you heartily for your good wishes on my behalf; our mutual prayers are heard and answered, for since the receipt of your welcome letter, I have baptised 10 adults, and 12 children. Is it not matter of joy and thankfulness to God, that in the five years of my residence at Uitenhage, a church of 122 members has been formed, viz., 53 apprentices, 59 Hottentots, and 10 Caffres; and 91 of the children of those people have been baptised. Sunday last, at Uitenhage, was a day which, I believe, I can never forget; two young girls of the apprentice class were baptised, many white people were present, some of whom were so moved to tears that they almost wept aloud; indeed, the whole congregation appeared to be affected, and I myself so felt the presence of God, that I could scarcely administer the holy ordinance. There are, at present, 14 candidates for baptism, of whose faith in Christ I have not the least doubt; and the number is increasing daily. I often cannot help thinking when we are in church, that it would be delightful to the Directors and members of the Society, if they could behold themselves what God is doing amongst us.

"Not long ago, I could not forbear saying at a public meeting, that when I considered the grace of God, as manifested in the conversion of sinners, the large and seemingly attentive congregation, and the promise of increase in the Christian church at this place, I could almost wish to be twenty-five years younger, in order to preach the blessed Gospel so much longer. When I expressed these sentiments I perceived many affectionate looks turned towards me."

Under date 2nd of June, Mr. Messer writes:—"God is still continuing to bless my feeble labours; so much so, that lately I had the great satisfaction to baptise eleven adults and eight children. In my chapel the attendance is increasing daily, so that I have been obliged to build a gallery which will hold more than a hundred people; and I trust it will be finished in about a fortnight.

"Last month we renewed our Temperance Society, and in about one evening we had 163 subscribers, all coloured people. I hope we shall succeed in doing good in this respect. All our strength and all our exertions without prayer would be in vain; but we know that by fervent prayer we shall obtain help and assistance of Him who has promised to answer the supplications of his people.

"May the God of grace be with you and me, and that his great cause may prosper in our hands, is the most cordial prayer and desire of your humble servant in the Gospel,

"J. G. Messer."

MISSION AT RAROTONGA.

The light of that Gospel, which has the promise of the life that now is and of that which is to come, grows brighter and brighter in this favoured and happy Island. That the power of religion has taken a firm hold of the hearts of the people is strongly attested by the prevailing character of their external demeanour, habits and actions, in which proofs of Christian principle are shining forth with a strength and clearness not to be excelled. A particular illustration of this is incidentally given in part of a letter from Mr. Pitman, which will be found in another page of our present number, and we here append statements full of the most gratifying details as to the progress of the Mission itself in its several branches of operation. These we take from a communication forwarded by Mr. Pitman to the Foreign Secretary, under date Rarotonga, June 30, 1836:—

Rev. and dear Sir,—Your truly affectionate and sympathising letter relative to my protracted illness, warmed and cheered my heart; more especially as my feeble endeavours to advance the Redeemer's kingdom in this place continue to meet the ap-

probation of the Directors. O that they may likewise be regarded with approbation by my heart-searching Judge. The servants of God must labour, and all their time must be employed in seeking the promotion of his glory in the salvation of souls. Woe to us if our talents be misapplied, or our time and strength be devoted to any other object than that to which we have so solemnly consecrated life and all its energies.

It is with great pleasure, dear Sir, and I trust with feelings of sincere gratitude to the God of all mercy, I am able to inform you that the good work is still going on here; and we hope we can say, the Lord is with us, strengthening us for our labours, and prospering us in our undertakings. Inquirers after truth are numerous; scarcely a day passes but we have applications for baptism and admission to the fellowship of the church. In this part of Missionary work alone there is almost enough to occupy the time of one individual. I have had to call in the assistance of Tupe and Maretu to aid in this department of labour. A very great desire is manifested by many to unite with us in church-fellowship; nearly all of these profess to be seriously impressed under the word preached, with a sense of their own guilt and danger, and to rely on Christ alone for pardon and eternal life. Some appear to have been roused to reflection and inquiry under discourses preached years ago, when we were mourning over the depravity and impenitency of the people, and lamenting that we were casting the seed of the kingdom into an apparently barren soil. What the real motives of these inquiries are, I cannot undertake to decide. While I rejoice at their surrendering themselves to the Lord, it is with "fear and trembling." Every precaution is, however, taken, before they are received even as candidates, by inquiring into their private conduct and character, both at home and abroad. After their admission as candidates I hold meetings with them both individually and collectively, as frequently as my health and other engagements will allow, when I endeavour to elicit from them by questions their doctrinal and experimental knowledge of the truths of the Gospel. Hitherto we have seen the advantages of this mode of proceeding in the consistent conduct, (as far as known to us,) unanimity and brotherly love subsisting among those members already received. Since the formation of the church, in May, 1833, I have not had occasion to reprove any of our number; for which mark of the Lord's kindness to us we desire to render him our most lively and ardent expressions of praise, and gratitude, and love. One strong bond in thus cementing us together I attribute to our weekly meetings for prayer, on Tuesday and Saturday evenings, when I generally address them on such passages of sacred Scripture as are calculated to magnify the grace and love of God in our redemption, and to point out our obligations to love him; to love each other; to live in peace; and to seek by every means in our power to recommend, as well by our conduct as precept, the Gospel of Christ to all around. It is delightful to see the attention paid to these addresses. Here have I spent some of the most refreshing seasons of my life, and can truly say, to myself it has often been

"Like a little heaven below."

Our present number of church members is, forty-four candidates and seventy inquirers.

Pray for us, dear Sir, and O beg the Directors, and the friends of the Redeemer in Britain, to pray for us, "that this little one may become a thousand."

Prospects at our out-station are very pleasing, and I hope much good is doing amongst that once degraded and abandoned people. The chapel and schools are well attended, and the children are making good progress under the superintendence of Iro and his son-in-law Takaroka. I am quite astonished at the change which has taken place in these districts, especially the willingness of most of the people to labour. Formerly it was with great difficulty that their chiefs could prevail upon them to work on their kaignas, or farms, for a few days together; but since the introduction of the Gospel in these districts and the formation of this little settlement, they have been all most actively employed, and show no disposition to neglect the cultivation of their land, and frequently their chiefs tell us that their kaignas were never before so well attended to. At present they are erecting a stone chapel sixty feet square. This will be the first building of the kind in Rarotonga, and I believe the second in the Polynesian Islands. The poor people have been greatly at a loss for want of tools, having used all their hatchets and axes in cutting the stone blocks. Captain Weeks, of an American whale ship, kindly obliged us by allowing his blacksmith to make us half a dozen picks, which have enabled us to proceed in our work. For such useful tools we are much distressed, as also for good steel; without which the building must necessarily proceed very slowly, notwithstanding the people work with much spirit and anticipate the pleasure of seeing it completed. May it be so, and O, may the glory of God be there manifested in the conversion of many souls.

I am also happy to state that my schools are exceedingly well attended. Here, we have

eleven hundred children, at the out-station nearly five hundred. The two examinations held in May last were by far the best which ever occurred here. It was a sight which would have filled many British Christians with holy delight; nearly the whole body of our large chapel was thronged with children. The hymns were read by lads of the school, and sung by all the children. A lad about eleven years of age read the sixty-fifth chapter of Isaiah, which he had previously translated from the Tahitian. Classes of boys and girls were minutely examined in the Tahitian Scriptures which had been selected for them to translate into this dialect. My elder lads translated from the Tahitian, and read in this dialect a little tract titled Miro and Purau, which much interested their parents. Others were examined from books in their own dialect. I then asked them promiscuous questions from their catechisms, and questioned them on their respective answers, to which they replied with readiness and accuracy. After giving a short address I concluded this interesting service by commending our schools to the watchful care of the best of Teachers, praising Him I hope with sincerity of heart for the great things he has done, and is doing, for this once ignorant people.

(*To be continued.*)

BURIAT CONVERTS IN SIBERIA.

Later intelligence than that contained in our last number, but of an equally delightful and encouraging character, has reached us from this remote and isolated field of Missionary exertion. In the strenuous and faithful prosecution of his work, Mr. Stallybrass, who is stationed at Khodon, beholds continued manifestations of Divine grace and mercy attending his labours, and gradually raising up a people in those remote solitudes to serve and love the Lord. Of this he gives the instances referred to below, in a letter dated May 15, 1837:—

I hope the work of God is steadily advancing at this Station. It must, indeed, be a rapturous sight to see a *nation*, as it were, born in a day. But, in the absence of such a rarely occurring event, it is an infinite mercy to be permitted to see here and there *one* soul emerging from heathen darkness into the true light. When we consider the nature, immense value, and eternal destiny of the human soul, together with the view which the Scriptures give of the prime importance of its salvation, it seems well worth the labour of a whole life to contribute, although but a small portion, towards it. We have had a pleasing instance lately of, I hope, sound conversion to God, and *that* instrumentally, in consequence of an event which seemed any thing but desirable. In the autumn of last year many persons at this Station were seized with the small-pox, although they had been vaccinated. All communication with our Station was for a time cut off, and none ventured to come near to hear of the things belonging to their peace. A young man who had been in the service of our brother, Mr. Swan, since the year 1828, who had often heard the truth, and had often been spoken with *personally* respecting his prospects for eternity, but had hitherto heard apparently in vain, was seized with the disease and suffered dreadfully from it. Although he had so long listened in vain to the invitations of peace and mercy in the Gospel, he was now made to feel and tremble. It is worthy of observation, that when pain was racking his body and the grave seemed open before him, he expressed no desire of salvation—no resolution henceforth to be the Lord's. Had he done so, and had his subsequent conduct corresponded with such profession, we should have had occasion to rejoice and believe that the work was of God; but it was after the immediate fear of death ceased, and his health so re-established as to enable him to pursue his usual avocations that he began to manifest silently and gradually what was passing in his mind. From his statements, however, it appears that the visitation above referred to was the immediate means of bringing him to a decision, co-operating no doubt with the knowledge of Divine things which he previously possessed.

During the last four or five months he has given delightful evidence that he is "*a new creature.*" His unbelieving wife, a daughter of one of the chief priests, though formerly a great opposer of the truth, has of late frequently attended our services, evinced a desire to learn to read, and is now receiving instructions from my daughter.

An aged woman, (the mother of one of our female converts,) who has for many years heard the tidings of salvation, is now, I trust, a humble disciple of Jesus.

SOUTHERN INDIA.—BELLARY MISSION.

The arrival of the Rev. W. Thompson, with other brethren, at Madras, was mentioned in the Missionary Magazine for July. Mr. Thompson's subsequent movements until he reached Bellary, the station to which he had been appointed, and his first impressions of heathen life in India, are stated in the following letter addressed by him to the Foreign Secretary, under date Bellary, February 28, 1837 :—

Rev. and Dear Sir,—I arrived here on 1st instant, in good health, and in the enjoyment of many mercies. Bless the Lord, O my soul! The particulars of our voyage, of our stay at Madras, and of our journey to Bangalore, you have no doubt received from the dear brethren who accompanied me; it is therefore unnecessary now to dwell on the same subjects: allow me, however, to bear testimony to the great kindness of Capt. Tarbutt, the commander of the Mary Ann, who did all in his power to make us comfortable, and rendered us every assistance in our endeavours to do good among our fellow-passengers, and the officers and crew of the ship.

In consequence of leaving Madras immediately after our baggage, and its delay upon the road, I was detained at Bangalore some days, which allowed me to have much profitable intercourse with our Missionary brethren there. And thus what at first caused regret became an occasion of no small joy. The journey to Bellary I performed alone, and without much difficulty. Parting with the dear friends with whom I had been so long associated, at college and on ship-board, caused me pain; but this was considerably assuaged, and eventually subdued, by the contemplation of my work, as a Missionary to the heathen. I recalled to mind Him, "who for our sakes became poor, that we through his poverty might be made rich." I always found the natives attentive and obliging. Not being able to speak to them, except through my servant, I was prevented doing more than distributing a few tracts: these were generally well received. My tenderest sympathies were called forth, as the poor people crowded around me, "mad upon their idols," and "perishing for lack of knowledge." Idolatry appeared in all its vileness, destructive of the best interests of humanity, and dishonourable to the one true God; no verbal description can adequately present it to the mind; it must be seen, in countries such as India, where it is interwoven with every institution, and receives universal attention, in order to be known. One hour's observation would make the heart sicken and the eye weep. Religion is not here, as is too frequently the case in England, something taken up by the way; it is the great business of life, and forms part of every day's duty. The Hindus, like the Athenians of old, are much given to the worship of invisible powers. Every village has its temple, and every man you meet bears the mark of his idolatry on the forehead. For these poor people I could do no more than pray that a purer faith, and a nobler object of worship, might be communicated to them.

I met with a very cordial reception from the members of the Mission at Bellary: brother and sister Reid very kindly received me into their domestic circle, with whom I purpose to remain during my temporary sojourn. From all, I have received the most marked attention. The apprehensions of my friends were considerably raised, on account of several murders having been committed in some of the villages I passed. A few days previous to my arrival, thirteen thugs* were apprehended in Bellary, by an officer appointed by the Supreme Government, for the suppression of this system of daring and wholesale murder. I regard as a great mercy, not only that my life was spared, but that I knew not my danger.

Since my arrival my attention has been directed chiefly to the Canarese language, in the study of which I receive considerable assistance from brother Reid; I likewise take the English services alternately with him. My connexion with Mr. Reid will do much, I trust, to fit me for future usefulness. With affectionate regards to yourself, Rev. Mr. Arundel, and the Directors,

I am, Rev. and Dear Sir, yours truly,

William Thompson.

* Assassins.

CONVERSION OF A ROMAN CATHOLIC AT BELLARY.

In referring to the members of the native church at this Station, the Rev. John Reid speaks of one, named Chouroo-mootoo, who had been brought up in the Romish faith, but lately abandoned it for the pure and undefiled Christianity as

taught in the word of God. The individual referred to has furnished to Mr. Reid, by whom they have been sent home, the following particulars of his personal history, which will show the way in which he was graciously led to a knowledge of Divine truth :—

"I was born of Roman Catholic parents, and trained up in their religion, which I professed until about twelve months ago. When I arrived at Bellary, I was told by several persons, that the religion I had received from my forefathers was no better than heathenism; I felt anxious to know the truth of this bold assertion, and through the instrumentality of a member of the church connected with the mission, who read to me frequently the word of God, and pointed out from it the errors of the Romish church, and how contrary their practices and ceremonies were to what were appointed in it, I was much shaken in my former belief. This person also advised me to attend the preaching of Mr. Flavel, which I did; after hearing him several times, my mind became more convinced that I had been led astray, and that my soul was in danger of perishing, if I did not forsake the worshipping of images, and take refuge in Jesus Christ. From this time I became more anxious than I had ever been in my life before about my soul, and went frequently to speak to Mr. Flavel, who showed me very clearly what to do to obtain salvation, and removed every objection I had in my mind against the Christian religion, of which I was very ignorant. I immediately determined to renounce Popery, and spoke to my relations of the discoveries I had made of the errors of the Romish church, and of the true way of salvation through Jesus. As soon as they heard the confession I made, they were very angry with me, and finding me continue in the same mind, they did all they could to persecute me; at last they took me to the Romish Priest, who publicly examined me. The substance of the examination was as follows :—

"*R. P.* From your youth up to this your old age, you have remained in our church, why are you now going to leave us?

"*C. M.* The reason of my remaining so long was, that I knew no better; but now, having heard the word of God, I am determined not to endanger my soul by following those who lead me in the dark.

"*R. P.* What! have not we the word of God with us as well as others? Listen to it now, for the clerk will read a part of it to you.

"*C. M.* I do not wish to hear it; for I know that it is not the true word of God; for one thing, it has not got the second commandment in it, which forbids image-worship.

"*R. P.* Then we are all fools, and you only a wise man. Go, go out of this place.

"Many other questions he asked me, but I do not remember them well. I thank the Lord, that he enabled me to speak plainly as far as I knew. As I retired, I told him I had been too long misled by him and others of his persuasion; but that I was thankful to God that I had become acquainted with the true religion of Christ, which alone can lead a sinner to heaven. The priest set the example of deriding me, and I went out of the chapel under his curse of excommunication, and under the scoffs and ridicule of the people. I returned home, joyful that I was delivered out of their hands. I have since found more delight in attending the means of grace. I cannot tell how thankful I am that the Lord has had mercy on me in my old age, bringing me to know my own lost condition, and leading me to Christ's atoning blood for the pardon of the sins of my past life. I trust in him alone for salvation, and I hope he will give me grace to serve him the rest of my life."

Mr. Reid adds, "This statement was elicited from him by one of the deacons of the church, previous to his baptism and admission to the Lord's table; and in conversation with him myself, I have had opportunities of observing the grateful sense which he entertains of the Lord's mercy towards him. He was baptised on Sabbath, May 1, 1836."

GOVERNMENT SUPPORT OF IDOLATRY IN INDIA.

Nothing but an imperious sense of duty could induce us again to press this repulsive and uncongenial subject on the attention of the friends of Christianity in the British empire. Those, however, who are concerned for the interests of the Gospel in India, can no longer hesitate as to the necessity of a great and unanimous effort being made for the discontinuance of a connexion so baneful and incongruous. In addition to the "Madras Memorial," inserted in the Magazine for September last, we now return to the subject for the purpose of direct-

ing attention to some parts of the Appendix by which that document was accompanied; comprising an extended series of deplorable facts illustrative of statements contained in the "Memorial" itself; and placing in a strong light the general character of the system pursued. The class of grievances now more particularly referred to is, "the compulsory attendance of Christian and Protestant officers and others in the Company's service, at Mohammedan and heathen religious festivals;" and from the several facts recorded under this head we select the following:—

In the year 1828, the head quarters of the 15th regiment were stationed at Trivanderam, the present capital of Travancore, and the ordinary residence of the Rajah. Within the fortress, stands one of the principal temples of the province, dedicated to Padmanaba Deo, (or Vishnoo.) Once a year the idol is brought out, and carried in procession to the beach, about three miles distant, where it is bathed in the sea. It rests, of course, with the Brahmins to select the most auspicious day for the ceremony, and it has been observed, that, whenever it has been practicable, a very intelligible preference has been evinced by them for the Christian's Sabbath. It was on *a Sunday* that we were required to attend.—At two o'clock in the afternoon, the regiment, arrayed in review order, was formed in line with two battalions of Nair troops, on one side of the road leading from the fort to the sea. There we remained, during three weary hours of idle expectation,—the gazing-stock of the assembled thousands, thus learning from our presence to attach still deeper feelings of importance to their wretched superstitions. At intervals, groups of Brahmins passed down our front, and from these we received no doubtful intimations of the light in which they regarded us. One party approached from the pagoda, bearing several pots of water intended for the use of the idol, and of the Ranee. The pots were of brass, and their mouths closely covered with plantain leaf, well secured, it might seem, against aught of external pollution. Stopping short, at some distance from us, the Brahmins waved to us imperiously to give them room. Between our front rank and the wall by which the opposite side of the road was bounded, there was a clear breadth of more than twenty paces — but this was insufficient. We were required to close back upon the wall in our rear, and then with a quick and stealthy step, drawing the cloths closely round them, and keeping as far from our line as the road would possibly admit, every look and gesture expressive of anxiety to escape the pollution of our vicinity, they proceeded with their precious burden. At five o'clock, the idol was brought out, attended by the Ranee and crowds of Brahmins; as it approached, the order was given to present arms. The procession advanced, and the *troops*, filing to either side, formed a street and *accompanied* it, amidst the din of horns and tomtoms, and all the uproar and confusion of a heathen ceremony. About midway between the fort and the beach, is a small open choultry or pandall; a number of stone pillars supporting a flat stone roof, open on all sides, and at other times accessible to all, to man or beast, of every caste or character. The idol was carried under this, the Nair battalions followed; but, as if it were designed to heap the fullest measure of contumely upon us, we were made to pass outside. There were Europeans, Mohammedans, and various officers of impure tribes in our ranks; we were unclean —our footsteps carried contamination. Arrived at the beach, we were told to go back —we were no longer wanted—the ablutions of the idol might not be performed in our view. Tired and ashamed, we returned to our barracks. There was then no one amongst our number who had any actual consciousness of the unholy and sinful character of the proceeding in which we had been engaged; but we felt that we had been degraded, that we had been treated throughout with undisguised contempt, and, that not only the natives of the province, but our own men likewise, had reason to depise us for submitting to such open humiliation.

There are, no doubt, some who will maintain that in all this we were acting simply in the performance of a military duty, and in no way connected with any religious observance; that we were in attendance, not upon the idol, but upon the Ranee, and that it was to the Ranee we presented arms; very probably it may have been on some such pretexts that the Ranee herself requested the attendance of the British troops; but the people did not view the matter thus; our own men did not; and, may we not add, God did not view it thus! It is unhesitatingly affirmed that the impression made by our presence upon the minds of the thousands assembled from all parts of the province was, not that we were there merely in compliment to the Ranee, but that we attended as part of the public escort of the idol, and for its especial service and honour. The same impression was left upon the minds of our own men, and so justly did the Mohammedans in the regi-

ment appreciate the actual character of the proceeding, that but for the countenance of their European officers, they would probably not have consented to take part in it. It has been said that on the occasion now referred to, there was no man amongst our number with true Christian feelings. Now, however, were we ordered upon the same duty there are several of us who must refuse to attend. It is admitted that we should do this at the peril of our commissions. Nay more, it is admitted, not only that our refusal would subject us to dismissal from the service, but that it might require our dismissal—for, as military men, we are sensible that the very existence of an army must be endangered, if once it be conceded to any of its members to deliberate upon the propriety of the orders they may receive. But is it not then unjust that such orders should be issued? Is it not cruel to place us in such circumstances? And why should a Christian Government thus needlessly reduce its officers to the alternative, either of disobedience to their orders, or of violating the command of God.

The following is another instance of the same description :—

In September, 1835, the Drummers of a Native Regiment, (19th,) being required to attend at the procession of the Dushura, refused, stating that as Christians they could not take part in a heathen ceremony. They were in consequence placed in confinement, while the circumstance was reported to higher authority. The subject was referred to Government, probably under some impression, that, according to recent proceedings, it might be the intention of our rulers, that liberty of conscience should now be extended to Christians, as it had been to Mohammedans and Heathens. The result was that the Drummers were declared to have been guilty of a breach of discipline, for which they were ordered to be discharged from the service, and the attendance of Christian drummers of regiments at Native heathen festivals was pronounced to be unobjectionable, the indulgence having the sanction of long custom. The men were subsequently pardoned, but only on their expressing deep contrition, and promising never to repeat the like offence. It appearing that the drummers were instigated to this proceeding by a Roman Catholic priest, with whose congregation they were connected, it was intimated to him from the right honourable the governor in council, that on the occurrence of any similar interference with the discipline of the troops, he would be interdicted from residing within any military station under the Madras government. It may be true that these drummers were influenced not so much by the conviction of their own consciences, as by the prohibition of their priest. This, however, does not in the slightest degree affect the question at issue, which depends simply upon this, whether the toleration granted to both Mohammedan and Heathen, is to be denied to the Christian under the British government of India.*

* This injustice is removed by late orders, so far as respects drummers and fifers from the depôt at Wallajabad. What is desired is, to see the principle recognised in those orders universally enforced.

ACCOUNT OF AN OBEAH MAN IN ESSEQUEBO.

The following is from the notes of a visit to the Essequebo out-stations, in February last, by the Rev. Joseph Ketley of Demerara. The gratifying events here related occurred at Caria Caria, one of the most promising of these stations, and where the power of Divine grace has been most signally manifested. Mr. Ketley writes, under date 11th of last June :—

Only one of the Indians admitted to the church has died, and he had been an old Obeah man, the terror of the inhabitants of the creek where he resided, until the time that he was induced to attend at Caria Caria chapel. Having been brought under the sound of the Gospel, that Gospel was the power of God to his salvation. The charm of Obeah was so effectually broken, that when afterward applied to by those who had formerly been deluded by Obeah practices, he said, that now as he knew the way of salvation he could not do as before. Indeed, he could no longer keep his instruments of enchantment, for he broke u some, and the remainder he threw away. He became attached to the house and people of God, and was admitted to the fellowship of the church at the beginning of last year. After having admitted him to the church, I went to visit him at his own creek. Being requested to look for those enchantments he had cast away, he hesitated, inquiring whether it would be right to touch them again; but being told that, as they were only wanted to show what the Gospel had done, it would not be wrong to look for them again, he then engaged to bring them.

t this time he determined on removing

from the creek, to reside near the chapel, that he might enjoy all the means of grace. After finding one of the enchantments called the Pii, or Obeah box, he was about to remove, and bring it with him as requested. But he sickened and died, just when his arrangements for this purpose were completed. He expired in the faith of the Gospel, and full of joy; and his wife afterwards brought the trophy to Caria Caria. The Obeah box is a large oval-shaped calabash, having a stick formed into an imitation bone handle passing through it, and ornamented with the gaudy feathers of the parrot's wing. This enchantment is an instrument of terrible influence over the people. The power of healing diseases — revealing secrets — foretelling events, as well as every injury the evil spirit is supposed capable of inflicting appear to stand connected with it in their minds; for at the time of the monstrous ceremonies, of which it is the subject, the Jumby or spirit is supposed to reside in the box, which the sorcerer fills with smoke, and as the smoke escapes through the apertures of the box, they believe it is the spirit coming forth. A friend, who was present at the meeting in town, at which this first trophy was exhibited to the delighted gaze of the people, took charge of it, engaging to use it as an instrument to benefit that Mission which the possession of the box itself, and the circumstances which led thereto, testified that God had signally acknowledged and blessed. I have been informed, that when the old Obeah man first embraced the truth, he openly lamented his former practices in the presence of the very same people to whom he had before been a terror; and, in a manner so affecting, as to melt them to tears. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

THE MISSION CHURCHES IN JAMAICA.

In solemnising the commemorative ordinance of the Church, the Missionaries of the Society in Jamaica feel very deeply the need of means for its proper and customary observance. They are most anxious to pay a due respect to the external circumstances required in connexion with this sacred service; but, not aiming at the more expensive means of its celebration which the churches in wealthier communities can command, they express the hope that friends at home might supply them with sacramental utensils of a far less costly material than those in general use, but which would nevertheless answer the intended purpose. The Rev. J. Wooldridge, writing from Jamaica, observes, "We are in great want of sacramental cups, and other vessels used in the solemn feasts of the Church. Sets of the same made of Queen's metal come very cheap, and perhaps some friends of the cause might feel a holy pleasure in presenting us with gifts of this kind for our negro churches. We want four sets, each consisting of two cups and two flagons, for Kingston, Morant Bay, Mandeville, and Four Paths."

The Directors trust, that the hopes cherished by the brethren in this part of the West Indies, on behalf of their infant churches, have not been formed in vain; and, should friends of the negroes kindly send to the Mission House any proofs of their regard, in the form now mentioned, they shall be speedily forwarded to the quarter whence the present appeal has come.

DEATH OF MR. HUGH BROWN, IN JAMAICA.

The malady, which has entered with such desolating effects into the Mission families at British Guiana, has also been felt in Jamaica. By a letter from the Rev. William Slatyer, we learn with extreme regret that Mr. Hugh Brown, who had been engaged with more than ordinary promise of usefulness in the schools at Porus, was taken ill towards the close of July last, and on the 7th of August terminated his laborious and useful life, in the sure hope of a blessed and eternal existence beyond the grave. To Mr. Brown's personal and relative character, Mr. Slatyer bears the highest testimony, in which our own impressions, as derived from personal observation, lead us cordially to unite. We likewise take part in the feelings of tender commiseration our brother expresses towards the sorrowing widow, who is left with an unconscious babe to feel the loss of her best earthly friend. But we are happy to be assured, that in the hopes and promises of the Gospel she finds healing balm and comfort, and derives gracious support from reliance upon Him who is the unfailing friend of the widow and the fatherless.

DEATH OF MRS. RATTRAY, AT DEMERARA.

Again we are called to fulfil the mournful duty of informing the friends of the Society of loss by death in our Mission at British Guiana. The malady prevailing there, by whose fatal virulence three of the Society's most valued labourers were brought in rapid succession to the grave, has still more recently added to its victims the wife of our devoted brother, the Rev. Charles Rattray, who occupies the Station of Orangefield, in Demerara. Mr. Rattray's beloved companion was released from suffering on the 31st of July last, after an illness of only seven days, leaving two infant children to sustain the deprivation of maternal care and affection, and our bereaved brother to mourn on their behalf and his own, the loss of a truly excellent and affectionate wife and mother. It is his consolation to know, that living and dying she was the Lord's, and that her spirit has been received into that rest which remaineth for the people of God. Tributes of heartfelt sympathy and condolence are offered to our brother under this grievous trial; and it is hoped that in him present affliction will be abundantly sanctified, and in ways as yet unseen, hereafter declare the wisdom and love of Him who does not willingly afflict.

DEATH OF NATIVE CHRISTIANS IN SOUTH AFRICA.

The Missionary at Caledon Institution, Rev. Henry Helm, writing in December last, mentions the following gratifying instances, among others of a similar kind :—

The total number of the members of the church is forty-nine. Of the five members who died in the course of the year, the loss of Andreas April, and Zara Vander Horst, was much felt by the church and others. They were active and useful among the inhabitants of this place, and much respected for their piety, both by Hottentots and pious farmers: of the last mentioned several came to visit Zara out of respect, during her illness. Andreas April died of a painful malady at a farmer's house, of which he had the care while the farmer was from home. I could visit him only once during his illness; for he was on Sunday in our chapel, and on Wednesday following he died. He was very glad to see me, and though he had evidently much to suffer, seemed to forget all his pain when telling me what God had done for and in him, and expressed himself thankful to God for sending his word and bringing him to the knowledge of Christ, by whose blood he was cleansed from his sins. Zara also fell sick at a farmer's place. He brought her home in his cart. During her illness, which lasted about two months, she was patient, longing to be with her Saviour, and exhorting her family and others to seek the Lord in time. To some of the church members she said, "You must not pray for me to get well again, but pray that the Lord may take me to heaven." Once, when she did not expect to out-live that day, I asked her, "Zara, you are now at the point of leaving this world to appear before God, what is now the foundation of your hope to be received by Him to heaven?" She answered, "'Unto us a child is born, unto us a son is given. This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.' This, Sir, is the foundation of my hope." Just before she died she desired her attendants to assist her to kneel down, and when on her knees she committed her spirit to the Lord, soon after fell asleep in Jesus, and thus our loss was her gain.

CHINESE METAL TYPES.

From the devoted Missionaries at Malacca, Evans and Dyer, the Directors have received a communication, dated in February last, reporting the progress of this truly important work, viz.: the preparation of metallic moveable types in the Chinese character, intended chiefly for printing the holy Scriptures in that language. The report is of a highly encouraging nature, and cannot fail to sustain the expectations of the friends in England who have so liberally aided this expensive and arduous undertaking. Four founts, we are told, (each comprising twenty thousand logotypes) had been prepared; two of these were being transferred to the brethren of American Missionary Societies stationed in Siam and the Straits; the other two are reserved for

the presses established at Malacca and Batavia, in connexion with our own Missions.

In closing their statements on the foregoing subject the brethren, to whose exertions the work is so largely indebted, refer, with grateful feelings for the assistance already given, to their need of additional aid in order to complete the founts. "The remaining punches," they observe, "are in a state of rapid progress, and the type-moulds, two in number, are kept incessantly at work. The cost of the punches for the original fount, containing three thousand two hundred and thirty-two characters has been subscribed, and also a small amount towards the cost of the second set of one thousand six hundred and forty-eight characters." The Directors hope that the liberality of friends who feel interested in the work will enable them shortly to transmit to Messrs. Evans and Dyer the further sum required. A small selection of the type, characteristic of the entire as a work of art, has been forwarded from Malacca, and will be inserted in a future number of the Missionary Magazine.

THE LATE REV. DR. MORRISON.

To the friends of the heathen and unenlightened nations of the world, and especially the members of the London Missionary, and British and Foreign Bible Societies.

CHRISTIAN FRIENDS,—

Allow me, once more, to yield to the earnestness of my feelings on behalf of the family of the late Dr. Morrison, by entreating your benevolent aid in obtaining for them an adequate compensation for the valuable Chinese Library brought by him to England. I hardly need repeat, that his motives were in the highest degree patriotic, and worthy of his character as a devoted servant of Christ and his Gospel. He aimed at arousing his countrymen to a just conviction of the claims of China upon their Christian zeal and benevolence; and at securing to them the means of taking a pre-eminent share in the efforts, which, as he believed, a sense of duty ought to dictate. He wished also to remove from his country the censure which has been cast upon it by foreigners, for its neglect of the cultivation of the Chinese language—so important in every point of view, to itself especially—by establishing in the Metropolis a school for the study of it, open to all classes, without religious or other distinction. This object is now effected; and the University College in London will for the future rank the Chinese language among the studies which it embraces; and I am happy to add that the Rev. Samuel Kidd, formerly Missionary to China, and principal of the Anglo-Chinese College at Malacca, is likely to be the Professor.

It may therefore be anticipated that this important accession to the means of preparation will qualify many a youthful student, with a great saving of health and time, for entering the Anglo-Chinese College, in Malacca, or for immediately pursuing his intended labours in China, as a Missionary, a medical practitioner, or in any other branch of honourable occupation.

While an object so dignifying to our country, and gratifying to our best feelings, founded on the labours and property of a devoted individual, is attained; and after it is found that, by reason of his early death, the sacrifice he contemplated is too great to be borne by the family he has left; is it possible that the vast body of British Christians, who professed to venerate the man, and take delight in his labours, will supinely view his widow and children suffering under the consequences of (as it has proved) his acts of excessive generosity? I am convinced that it cannot be; and that the friends whom I address would feel themselves offended, if from any want of confidence in their liberality, I should allow the opprobrium to fix itself upon them. I am persuaded that they will not be satisfied till, at least, the last farthing of the cost is returned into their bosoms.*

To this general consideration a particular one may be added, rising out of the state in which the will of Dr. M. was found. Owing to the legal discrepancies it contained, it became necessary to incur the expense of obtaining an authoritative construction of it in the Court of Chancery; and this has proved more unfavourable than was anticipated, to the widow and youngest son; the latter, from his not being born when Dr. M. disposed of the residue of his effects, having no share in them. It is the hope of the Trustees that the liberality of the contributions will eventually prove such as to enable them, after paying to the executors the ascertained value of the library, to make such an application of the surplus, as shall, in some measure, compensate to the suffering parties the unintended hardship they

* The cost of collecting this unique library was about £7000; and an addition to the present subscriptions of £700 or £800 is still needful to equal that sum.

have sustained, through the imperfectly constructed will of the Testator.

Having thus fulfilled, to the best of my power, the obligations which a long and sincere friendship for the person, and a high sense of the value of the labours, of the late Dr. Morrison, have laid me under, I beg to subscribe myself,

Christian friends,

Your faithful servant,

W. A. HANKEY.

7, *Fenchurch-street, Nov. 15th*, 1837.

ORDINATION OF MISSIONARIES.

MR. JOHN COX.

ON Thursday evening, July 27, Mr. John Cox, appointed to labour as a Missionary at Trevandrum, in connexion with the Travancore Mission, was ordained at Stroud, Gloucestershire. The Rev. J. Horlick commenced the solemn services, and was succeeded by the Rev. W. H. Medhurst, from China; Rev. E. Martin; Rev. J. Burder; Rev. J. Hyatt; and Rev. Mr. Foster, tutor of Cheshunt College, who concluded with prayer.

MR. JOHN ABBS.

ON Wednesday, 23rd of August, Mr. John Abbs, appointed to Neyoor, South Travancore, was ordained at Norwich. The solemn service was conducted in the usual manner, by the following ministers:—Rev. C. Mead; Rev. J. Alexander; Rev. Dr. Philip; Rev. John Dryden, (Mr. Abbs's Pastor;) and Rev. W. Brock.

MR. J. T. PATTISON.

ON Wednesday, 4th of October, Mr. James T. Pattison, appointed to Quilon, Travancore, was ordained to the Missionary office, at Tonbridge Chapel. After the reading of the Scriptures and prayer, by the Rev. Dr. Halley, the Rev. C. Mead described the field to which Mr. Pattison was about to proceed. The usual questions were proposed by the Rev. W. Ellis; the ordination prayer offered by Rev. T. Lewis, of Union Chapel, and an appropriate charge delivered by the Rev. Dr. Bennett, of Silver-street, when the interesting and important services were closed by the Rev. J. Woodwark.

REV. JAMES RUSSELL.

AT the same time the Rev. James Russell, who had been for some time pastor of a church in the Orkneys, but having devoted himself to the Missionary work, had been appointed to Nagercoil, in South Travancore, was designated to the Missionary office, in the field to which he was about to proceed with Mr. Mead and his brethren.

AUXILIARIES.

RYDE AUXILIARY.

THE anniversary of this Auxiliary Society was held the 14th of June. The preceding Sabbath, the Rev. R. Knill preached at the Independent chapel. A public meeting was convened at the Town-hall, which was crowded to excess: W. Jaques, Esq. (a member of the Established Church) presided, and addresses were delivered by the Revs. Messrs. Spence, Burrows, Reynolds, Knill, Giles, Mann, and Guyer. A deep impression appeared to pervade the assembly. Subscriptions were entered into by the church and congregation, to support a native teacher; and the whole amount of collections and subscriptions was £85 7*s*. 0¼*d*.

NORFOLK AUXILIARY.

THE Annual Meetings of this Auxiliary were held in Norwich, on Sunday, Aug. 20, and three following days. The services, which were more than usually interesting and impressive, were closed by the ordination of Mr. John Abbs, about to proceed to South Travancore.

NEWARK AUXILIARY.

THE first Anniversary Meetings of this Society were held in Newark, on the 27th and 28th of October. Sermons were preached by the Rev. C. Mead, from South Travancore, the Rev. J. Read, from Africa, and addresses delivered by the Caffre Chief. The attendance was overflowing, and the interest manifested by the friends of Missions at this anniversary was deep and cordial. The Deputation from the Parent Society were efficiently supported by the ministers and other gentlemen of the place. The subscriptions amounted to nearly £50.

EMBARKATION OF MISSIONARIES FOR INDIA.

SHORTLY after the Meeting of the friends of the Society, in Exeter Hall, on the 17th of October last, to take leave of the numerous Missionary brethren proceed-

ing to the South Seas, Africa, and the East, those destined for the Travancore Mission, in India, embarked on board the ship Severn, Capt. Wake, at Gravesend on the 20th of October. The company thus going forth, to preach the glad tidings of salvation among those who are ready to perish, consisted of the Rev Charles Mead, returning to his Station at Neyoor, his son and daughter; Rev. J. T. Pattison, and Mrs. Pattison; Rev. John Abbs, and Mrs. Abbs; Rev. John Cox, and Mrs. Cox; Mr. A. Ramsay, medical Missionary, Mrs. Ramsay, and Miss Paul; and Rev. J. Russell. The whole of the newly-appointed brethren will, as already announced, occupy the Stations in Travancore. The vessel having been obliged to put into Portsmouth to refit, owing to damage received in sailing down the Channel, was detained until the 5th of last month, when she was again got under weigh. We have great pleasure in appending an extract of the letter containing the foregoing particulars, forwarded by the brethren from the ship Severn, off Spithead. Under date, Nov. 5, Mr. Mead and his companions thus write to the Home Secretary:—

Rev. and Dear Friend,—As we are once more under weigh, and the pilot shortly about to leave us, we cannot allow this opportunity to pass of acquainting you with the great kindness of our dear brother the Rev. Mr. Guyer, and his dear people. It may be known to you that we cast anchor off Ryde, Isle of Wight, on Saturday afternoon, Oct. 28. On Sabbath morning we all landed, and went direct to Mr. Guyer's chapel. After the forenoon service, Mr. Mead made himself known to Mr. Guyer, and subsequently we were all introduced to him, when he most kindly entertained us at his own house.

In the afternoon, Mr. Guyer intimated our arrival to his people, and requested such of them as had accommodation to spare to make it known to him after service. This appeal was most cordially responded to, when, had we been more numerous than we were, we should all have found a most hearty welcome. During the whole of our stay the kindness of our brother, Mr. Guyer, and the other Christian friends with whom we took up our abode has been most marked and uninterrupted.

After a most appropriate discourse this morning, from Mr. Guyer, on Acts xx. 36—38, we were accompanied by many of our dear friends to the shore. And now we depart under feelings of the most lively gratitude towards them for all their kindness to us.

Before concluding, we cannot but express our gratitude and thankfulness to our heavenly Father for having cast our lot among such a people. And it is our earnest prayer that this renewed token of his watchful care over us, may excite us to greater confidence in him, and renewed devotedness to his service. We remain, dear brother,

Yours affectionately,

C. Mead, J. Russell, J. T. Pattison,
J. Abbs, A. Ramsay, J. Cox.

[The acknowledgments of the Directors are very cordially offered to the Rev. Mr. Guyer, and the friends at Ryde, for their kind and generous attention to our brethren and sisters.]

RETURN OF MRS. PITMAN FROM THE SOUTH SEAS.

Failure of health, and the hope of restoration, having rendered it advisable for Mrs. Pitman, the wife of our valued and devoted brother, the Rev. C. Pitman, of the South Sea Mission, to visit her native country, Mrs. Pitman embarked early in the present year from Rarotonga, in an American ship, the Tybee, and arrived at Salem, in the United States, towards the close of July. At Boston, where she remained for a short time, Mrs. Pitman received the most kind and friendly attention, from the Rev. R. Anderson, Sec. of the American Missionary Society, and other friends of Missions in that city. Having embarked from America in the James, Capt. Wrangles, for Europe, Mrs. Pitman, after a favourable passage, arrived in London early in October last. At the time of her departure from Rarotonga, her honoured husband was in tolerable health, though far from the possession of bodily vigour; and Mrs. Pitman herself seems now, through the tender mercy of Providence, to be gradually regaining her wasted powers. The truly generous conduct of Capt. Millet, in whose ship Mrs. Pitman sailed from Rarotonga to the United States, cannot be permitted to pass unnoticed; but it

will be best explained and recorded by the following passage taken from a letter of Mr. Pitman's under date of Feb. 27, 1837 :—

On the 22nd Feb. the Tybee, an American ship, from New South Wales, bound for America, commanded by Capt. Rogers, with Capt. Millet, part owner on board, arrived here. The object of Capt. Millet's visit was, to take off the property belonging to him, of the brig which was wrecked on this Island twelve months since. Finding that he could accommodate Mrs. Pitman, and there being a lady passenger on board, and also a respectable gentleman from the colony going to England, I asked Capt. Millet, if it were quite agreeable to take her as a passenger, should we make up our minds for her to go; to which he replied, "Most cheerfully." On Friday last I rode to Avarua, to inquire about the passage money, and to see the ship. Capt. Millet replied, that if Mrs. Pitman would like to go in his ship to America, nothing would afford him greater pleasure than to take her free of any charge, and that he would give up his own cabin for her use during the voyage. Such a kind offer from an entire stranger quite astonished me, and I could not for a moment give utterance to my feeling. He added, "I am laid under much obligation to the Missionaries of Rarotonga for their prompt and willing services rendered to Mr. Smith, the supercargo of the *Charles Doggart*, when she was wrecked on this coast, by which means her cargo has been preserved, and also for the care that has been taken of my property by the chiefs, since it has been in their hands; but had it not been for your labours, we could not have expected this. I am therefore rejoiced to have it in my power to oblige the Missionaries of Rarotonga, and with the greatest cheerfulness will give Mrs. Pitman a passage to America; and every thing, that can possibly be done to render her comfortable during the voyage, shall be done." Mr. Loxdale, a passenger in the ship, also assured me that he would pay every attention to Mrs. Pitman's comfort; and, as he was going to England, would take her under his protection. I immediately rode home and informed Mrs. Pitman of Capt. Millet's very kind offer of a passage, &c. After carefully considering the subject, we thought a more favourable opportunity could not present itself; we therefore finally settled that she should take her passage in this ship, of which I apprised Capt Millet, and we are now making preparation for her voyage.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1836 and 1837.—Tahiti, Rev. G. Pritchard, April 28. Rev. G. Pritchard and Rev. C. Wilson, March 22. Rarotonga, Rev. C. Pitman, Feb. 27, March 8, and March 29. Upolu, Rev. A. Buzacott, Nov. 5. Marquesas, Rev. Messrs. Stallworthy and Rodgerson, Feb. 24.

ULTRA GANGES, 1837.—Malacca, Rev. J. Evans and Rev. S. Dyer, April 10. Pinang, Rev. E. Davies, Feb. 15. Rev. T. Beighton, March 18. Batavia, Mr. W. Young, jun. April 19.

EAST INDIES, 1837.—Calcutta, Rev. A. F. Lacroix, May 26, June 16. Rev. A. F. Lacroix and Rev. C. Piffard, May 10. Chinsurah, Rev. G. Mundy, April 4. Berhampore, Rev. M. Hill, Mar. 16. Benares, Rev. W. Buyers, May 3. Rev. C. Mather, May 10. Surat, Rev. A. Fyvie, May 13, and May 17. Rev. W. Fyvie, May 29. Madras, Rev. J. Smith, May 26 (two) May 27, June 6, and June 17 (two.) Cuddapah, Rev. W. Howell, April 10 (two.) Belgaum, Rev. J. Taylor, April 5, May 20. Bellary, Rev. John Reid, May 6. Rev. W. Thompson, Feb. 28. Bangalore, Rev. W. H, Drew, Feb. 25. Rev. G. Turnbull, May 17. Rev. B. Rice, April 29. Combaconum, Rev. John E. Nimmo, May 22. Coimbatoor, Rev. W. B. Addis. May 2.

MEDITERRANEAN, 1837.—Corfu, Rev. —— Lowndes, Aug. 26, Sept. 27.

SOUTH AFRICA, 1837.—Cape Town, Mrs Philip, July 19 (two.) Paarl, Rev. W. Elliott, June 5. Philippolis, Rev. T. Atkinson, June 30.

AFRICAN ISLANDS, 1837.—Mauritius, Rev. D. Johns, May 12, July 7. Mr. E. Baker, June 20.

WEST INDIES, 1837.—Demerara, Rev. J. Scott, July 6, July 21, and Aug. 25. Rev. C. Rattray, Aug. 5, Aug. 11. Rev. C. D. Watt, July 20, Sept. 6. Berbice, Rev. S. Haywood, Aug. 7, Aug. 10. Mrs. Howe, Aug. 14. Rev. G. Forward, July 29. Rev. D. Kenyon, Sept. 14. Jamaica, Rev. W. G. Barrett, Sept. 6. Rev. W. Slatyer, Aug. 9, Sept. 6. Rev. J. Wooldridge, Aug. 26, Sept. 29. Rev. W. Alloway, Aug. 9, Aug. 22. Mr. Howell, Sept. 6.

ACKNOWLEDGMENTS.

The Directors gratefully acknowledge the following presents for Jan Tzatzoe, the Caffre Chief, per Mr. R. H. Cooke, Trinity-square; viz., from the "Society for Diffusing Useful Knowledge," Maps of Africa, and Treatises on Physical and Mathematical Geography; from Thomas Coates, Esq., the Penny Magazine, 5 vols.: from the "Society for Promoting Christian Knowledge," the following books, value 10*l.*, viz., Saturday Magazine, 5 vols.; Bingley's Animal Biography, 4 vols.; Bingley's Useful Knowledge, 3 vols.; Bingley's Voyagers; Bingley's Travellers; Heber's Journal, 3 vols.; Gleig's History of England, 3 vols.; Burnet's History of the Reformation, 2 vols.; Josephus' Wars of the Jews, 2 vols.; Robertson's America, 2 vols.; Robertson's Charles V., 3 vols.: Stanley on Birds, 2 vols.; Birman Empire, 2 vols.; Marcet's Conversations on Chemistry, 2 vols.; Marcet on Natural Philosophy; Gilly's Life of Neff; Moseley's Mechanics applied to the Arts; Results of Machinery; Byron's Voyage round the world; Anson's Voyage; Hall's Voyage to Loo Choo: purchased by means of a subscription to the amount of 33*l.* 1*s.* 6*d.*, a pair of 15 inch globes; the London Cyclopædia, 22 vols.; Marcet's Conversations on Vegetable Physiology, 2 vols.; Davy's Agricultural Chemistry; Mawe's Mineralogy; Delabecke's Geology; Martin Doyle's Works, 2 vols.; Keith on the Use of the Globes; Manufactues in Metals, 3 vols.; Cattle, Horse, Sheep, (Library of Useful Knowledge,) 3

vols.; Luccock on Wool; Dunovan's Domestic Economy, vol. I.; Vegetable Substances used in Manufactures; Pringle's African Sketches; Backwoods of Canada. The thanks of the Directors are also presented to the following:—to the Ladies at Henley, for a box of useful articles for South Africa; to Mrs. Daniel, Kingswood, for Collyer's Lectures, 7 vols.; to Rev. S. T. Porter, Darwen, for a box of useful articles, for Mr. Williams; to Mr. Aldridge, Sheerness, for a box of useful articles, for Mr. Howell, Jamaica; to Mr. Ward, Bedford, for a box of books, &c.; to a "Friend to the South Sea Mission," for a parcel of fancy articles, for Mr. Williams; to "M. W.," for a parcel of bags, &c., for Jamaica; to Mrs. Parry and friends, Blackburn, for a box of useful articles, for Mr. Buzacott, value 10*l.*; to the female members of Dr. Russell's church, Dundee, for a box of fancy articles, for Mrs. Reid's school, Bellary; to a "Friend to Missions," for a box of books, &c.; to "J.A.S." for a family box of articles, for Mrs. Williams; to Mrs. Morgan and Ladies, at Tottenham Court Chapel, for seven dozen pairs spectacles, for Kat River; to Mrs. Campbell and ladies, at Tabernacle, for a similar parcel; to "Africanus," for a parcel of pincushions, &c., for Kat River; to Mrs. Rawson, and friends, in Cheshire and Yorkshire for a box of useful articles, for Rev. W. Miller, value 50*l.*; to Mrs. Watson, for a parcel of babies' caps and frocks; to Mr. Pearson, Worksop, for a parcel of linen drapery, &c.; to Mr. Hopley: to M. and A. L.; to Mr. Terry; to Anonymous; to a Lady at Marlborough; to "S. S." Tottenham; to Mrs. Hambleton; and to Mr. Nott; for volumes and numbers of the Evangelical and other Magazines, Pamphlets, &c.; to friends at Hulme, per Rev. James Gwyther, and the teachers of Moseley-street Sunday-school, for a box of fancy articles, for Madras; for Rev. J. Williams, to the children of the Borough-road Sunday-school, for a parcel of sundry articles; to the children of Castle-yard Sunday-school, for a parcel of ornamental needlework; to Mr. and Mrs. Curling, for 10*l.* towards defraying the expenses of printing the life of Capt. Wilson in the Tahitian language; to Mrs. Dowling for a box of frocks, and other useful articles; to Mrs. Williams of Creaton, for a counterpane, &c. &c.; to Miss Beare and friends at Norwich, for a box of biffins, per Miss Youngman; to C. Potter, Esq., Darwen; for a box of fents; to Mrs. Wollaston, for a parcel of apparel; to Mr. Sugden, for a parcel of prints; to G. Hitchcock, Esq., for 20 pieces striped shirting, 10 doz. shawls, 10 pieces of cotton handkerchiefs, value 30*l.*; to Mrs. Lee, Morpeth, for a box of useful articles; to a friend to the African Mission, and to Miss Hawkes, Coventry, for a parcel of articles for Rev. James Read; to ladies at Burlington, for a box of fancy articles for Mrs. Mead's school, Travancore, and volumes of Evangelical Magazine; to Mr. W. Smithyman, for 1 vol. Evangelical Magazine, half-bound.

MISSIONARY CONTRIBUTIONS,

From the 1st Sept. to the 31st of Oct. 1837, inclusive.

	£	s.	d.
C. L.	2	0	0
Anonymous	50	0	0
From a Servant on reading the account of Mrs. Frazer of the Stirling Castle, Rom. xi. 4.	2	0	0
W. B.	1	1	0
H. Chance, Esq.	5	0	0
Earl of Denbigh, per S. Smith, Esq.	6	6	0
A.B.G. per Rev. J. Arundel	0	6	6
Special Meeting at Exeter Hall.			
Collection	129	17	9
Mr. and Mrs. Bockett	21	0	0
W. Flanders, Esq.	10	10	0
S. Harriett, Middlesex	10	0	0
A Friend	1	1	0
	172	8	9
Miss Whalley Brother and Friends	1	17	6
Clementina	3	3	0
Mrs. Bland	10	0	0
Collected by Miss Emmins Albany Chapel, Albany-road, Camberwell	5	0	0
Friends, per Mrs. Fleming: *For Hoxton Orphan School, Neyoor*	10	0	0
Holloway Chapel, on acc.	40	0	0
Surrey Chapel, on acct.	152	11	0
Gillingham-st. Sun. Sch.	1	1	11
Legacies.			
Of Mr. J. Plowman, late of Southampton-street	19	19	0
Of Mr. J. Newsom, late of Holloway, free of duty	50	0	0
Mr. W. Morley, *for the Kat River Schools*	5	0	0
Mr. M. Robinson, *for a Chapel in India*	10	0	0
A Friend, *for the Nagercoil School*	1	0	0
For the South Seas.			
Mrs. Macray	0	10	0
Flanders, W. Esq.	1	0	0
Rideal, T. Esq.	1	0	0
For the purchase of a Telescope for Rev. J. Williams	2	0	0
Bedfordshire.			
Per J. Foster, Esq.:—			
Bedford Old Meeting	35	3	0
J. Foster, Esq.	1	1	0
For Mrs. Mault's School	2	5	0
	38	9	0
Per Rev. R. Cecil:—			
Turvey	10	14	5
Stagsden	3	17	9
Astwood	0	18	4
	15	10	6
Cambridgeshire.			
Barrington	2	0	0
For Kat River Schools	0	10	0
	2	10	0
Cumberland.			
Collections by Rev. Messrs. Hands and Potter:—			
Bootle	4	0	2
Whitehaven	30	13	6
Workington	14	0	0
Cockermouth	14	13	9
Keswick	10	17	6
Maryport	3	17	9
Carlisle	32	12	0
Aspatria	6	14	0
Wigton	6	7	1
Brampton	4	10	6
Gamblesby	0	17	6
Alston	19	3	3
Penrith	27	14	2
	176	1	2
Devonshire.			
Collections by Rev. Messrs. Medhurst and Hodge:—			
Exeter, on account	53	0	0
Colyton	3	14	2
Seaton	3	0	0
Sidbury	2	18	0
Topsham	3	3	8
Newton	14	0	0
Paignton	15	2	6
Torquay	16	14	0
Dawlish	1	10	0
	113	2	4
Tavistock	28	0	0
Beer Alston	10	0	0
	38	0	0
Okehampton	14	0	0
Exmouth, Eben. Chapel	17	0	0
Dorsetshire.			
Wimborne	10	16	5
Durham.			
Stockton on Tees	17	18	0
For Female Education	18	0	0
	35	18	0
Chester-le-Street	5	0	0
Barnard Castle	20	0	0
Staindrop	14	11	2
Easington Lane	2	10	6
Houghton-le-Spring	1	7	8
Durham genl. purposes	34	7	6
For Female Education	6	10	0
For Native Teacher	10	0	0
	50	17	6
Essex.			
Auxiliary Society, per T. Hodges, Esq.	900	0	0
Barking	2	16	9
A Lady, for the Education of a Native Girl at Quilon, called Mary Douglas (vide March)	10	0	0
Gloucestershire.			
Auxiliary Society, on acc.	60	0	0
Hampshire.			
Cadnam	1	17	5
Totton	2	16	1

	£	s.	d.
Hertfordshire.			
Hertford: — Anonymous, per Mr. Jackson	10	0	0
Huntingdonshire.			
Kimbolton	15	0	0
Isle of Man.			
Miss Dutton, *for Villa Marina School*	10	0	0
Ramsey, Rev. Mr. Baird's	5	3	0
Kirk Michael	0	13	0
	15	16	0
Isle of Wight.			
A Friend to Missions	1	0	0
Lancashire.			
East Auxiliary Society, per J. H. Heron, Esq.:			
Bolton: —			
Mawdsley-street	83	4	10
Duke's-alley	50	17	0
Greenacres	7	0	0
Stayley Bridge	9	3	0
Patrycroft	23	12	11
Stand	29	13	4
Pendleton	2	16	7
Halshaw Moor	132	3	6
MANCHESTER.			
Cooper-street Welsh Calv. Methodists	45	0	0
Mosley-street	564	3	1
Grosvenor-street	500	6	11
Rusholme-road	89	0	0
Public Meeting	84	2	11
Anniversary Sermon	125	2	4
Chapel-street, Salford	292	17	8
New Windsor Chapel	46	11	2
Tipping-street	16	0	0
Gartside-street	7	0	0
Jackson's-lane	43	16	5
Special Contributions at the Anniversary.			
Collected by Miss Williams, *for Female Education*	33	15	0
Collected in Boxes	123	8	0
Village Preacher, by Dr. M'All	5	5	0
Two Friends, by Mr. Shorrocks	1	1	0
Perry, Mr.	1	0	0
Fletcher, Rev. R.	1	0	0
Griffin, Rev. J.	1	0	0
Friend, A, by Mr. Thorpe	10	0	0
Donations of £1, by Dr. M'All	10	0	0
Nield, Mr. W.	50	0	0
France, Mr. J.	5	0	0
Friend, by Mr. R. Roberts	5	0	0
Fletcher, Mr. S.	120	0	0
Daniels, Mr. F.	5	5	0
Crewdson, Mr. I. *for the College at Rarotonga*	25	0	0
For Mr. Williams's Ship	25	0	0
For Translating "the Saint's Rest"	40	0	0
General purposes	50	0	0
Crewdson, Mr. J.	10	0	0
Wood, Mr. W.	5	0	0
Parton, Mary Anne	0	10	0
Day, Mr. J.	2	0	0
Shorrocks, Mr. Eccles	20	0	0
Giles, Rev. Mr.	5	0	0
Sheldon, Mr. S.	10	0	0
Babe not baptized, by do.	5	0	0
Friend, A, by Dr. Clunie	5	0	0
Anonymous, by Rev. R. Fletcher	5	0	0
Friends, by Rev. W. M'Kerrow		0	0
Woodward, Mr. W.	10	0	0
Prince, Mr. S.	30	0	0
Kershaw, Mr. J.	51	0	0
Roberts, Mr. R., and three Friends	200	0	0
Armitage, Mr. Elijah	1	0	0
Armitage, Mr. Elkanah	25	0	0
Heron, Messrs. J. H. and Sons, for Mr. Williams's Ship	25	0	0
Hadfield, Mr. G.	100	0	0
Hulme, Mr. J. H.	50	0	0
Callender, Mr. W. R.	30	0	0
Thompson, Mr. J.	25	0	0
Newall, Mr. W.	10	0	0
Thompson, Mr. J. jun. (*dec.*)	20	0	0
By sale of Magazines	0	7	0
For Mr. Williams's Ship.			
Shorrocks, Mr. Eccles	10	0	0
Potter, Mr. C.	5	0	0
Eccles, Mr. B.	5	0	0
Less exps. 17*l.* 2*s.* 4*d.**	3337	2	4

* £1700 of this sum previously acknowledged.

Mid Lancashire Auxiliary Society, per B. Eccles, Esq.: —			
Blackburn, Chapel-st.	186	18	4
Eccles, B. Esq. D.	20	0	0
Darwen, Ebenezer Ch.	248	3	6
Haslingden	10	0	0
Darwen, Lower Ch.	18	7	6
Colne	12	0	0
Knowl Green	3	8	0
Chorley	14	0	0
Burnley	51	0	7
Less exps. 12*l.* 11*d.*	*551	17	0

* £200 acknowledged in August.

Ashton-under-Lyne: —			
Mrs. Wimpenny, Miss Buckley, J. Cheetham, Esq., and Furnace Hill, Sunday-school teachers; *for Chapels in Travancore*	40	0	0
Lancaster: — Legacy of late Mr. W. Irving	46	1	4
Ulverstone, per Rev. Messrs. Hands and Potter	7	6	6
Leicestershire.			
Lutterworth Juv. Soc.	10	0	0
Middlesex.			
Hounslow	14	12	0
Uxbridge	91	4	9
Barnet Sunday-school	4	7	0
Monmouthshire.			
English Independent Association: —			
Newport	26	4	6
Monmouth	15	15	6
Cardiff	0	10	0
Brecon	8	0	0
Chepstow	2	10	0
	53	0	0
Abergavenny: —			
Collected by Miss Jones	14	18	0
Northumberland.			
Morpeth	9	15	8
Per Mr. J. Finlay: —			
Newcastle, on account	40	0	0
Swalwell	1	12	1
Haydon Bridge	1	14	6
Horsley	1	14	0
Felling	3	6	0
Blyth	1	10	0
Morpeth, Mrs. Nicholson	5	0	0
Branton	14	12	9
Alnwick	25	0	0
	94	9	4
Nottinghamshire.			
Worksop: — Mr. Pearson, *for South Sea Ships*	1	0	0
Somersetshire.			
Bath Auxiliary Society: —			
For General purposes	325	0	0
For Female Education	2	0	0
For Native Teacher	10	0	0
	337	0	0
Bristol Auxiliary Soc.	994	14	0
Surrey.			
Richmond	14	0	0
Warwickshire, &c. Aux. Soc.			
Lichfield Br.	30	0	0
Westmoreland.			
Kirby Stephen	16	12	8
Crosby Garrett	3	0	8
	19	13	4
Wiltshire.			
Warminster, Mr. J. Everett	5	0	0
Bradford	33	4	0
Wilton	9	12	6
Ogborn	3	0	0
Yorkshire.			
Hull and E. Riding Aux. on account	40	0	0
Rillington	7	4	4
Pickering	10	15	0
Driffield	21	4	2
Appleton-upon-Wisk	3	10	0
Yarm	3	10	0
Kirby Moorside	3	12	8
Malton	41	13	0
Whitby	84	15	7
Scarborough	56	13	8
Muston	4	0	7
Beeford	2	3	7
Hornsea	4	1	0
Skipsea	7	0	0
Guisborough	4	3	7
Ayton	1	4	0
Stokesley	2	17	2
Cleckheaton, Mrs. Kidd	10	0	0
Bradford: —			
A. B.	25	0	0
For Nat. Tea. J. Rennie	10	0	0
Leeds Branch	223	0	0
WALES.			
Pembrokeshire Aux. Soc. on account	40	0	0
SCOTLAND.			
Buchan Female Mis. Soc.	14	10	0
Paisley: — Divinity Students, Relief Hall	3	0	0
Greenock Female Society	10	0	0
Grahamston: — *For Nat. Tea.* John Craig	10	0	0
Kennethmont Rel. Asso.	2	0	0
New Deer: — Anonymous	2	0	0
Dundee: — *For Schools at Bellary*	4	0	0
IRELAND.			
Tanderagee: — Rev. R. Hawthorne and pupils, *for a Native School*	10	0	0
Belfast Sabbath School Union, *for Sch. in India*	10	0	0

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